BTA-0054/001 (16)

Bella Coola Indians - Carbon Original Part One VII

become softened so that it drips from his nose. A person so cured must abstain from sexual intercourse for one year. This is the only place where such a cure is possible. The glacier is on the solol m of Joshua's father, but no charge was made for its use.

480 Near the glacier xh xk m there is a large cave. Whenever Joshua' s father visited this place he carried with him moq and spuk . Sometimes he haerd the mountain talking in the Bella Coola language. Then Joshua's father always blackened his face, donned moq and spuk , and went outside carrying a stick. In aloud tone of voice he discoursed about the siut above, the amkl mstanalos of this world, and of the asiutan m below. Only an a nipotlam, skilled in knowledge of the great tgings, could carry on such an oration. Then Joshua's father would return to the cave where he lit a fire and put on it grease, his moq , and his spuk , saying as he did so, " xh xk m, I give you this for your own use." As the flames caught the fuel the mountain ceased speaking.

498 Qwax once went to the home of an old large-antlered buck and asked, "What month do you get fat in?" Buck said, "I get fat when they put the sticks up to dry the salmon," "That is peculiar," said Qwax, "I get fat then too, our families must be redated." He said no more but waited patiently for autumn. When the sticks were set up for salmon drying Qwax once more went to Buck's house and said, "Let us think of and bewail our ancestors who have left us." Buck said, "All right." Qwax next proposed, "Let us go to the top of that mountain to weep, where we are now is not a good place." Buck was agreeable, so Qwax led the way to a flat-topped mountain with precipitous edges, where he so arranged it that Buck sat at the edge of the cliff while he was further back. Qwax said, "I will sing first", but instead of singing of their ancestors he sang about the ugliness of Buck's long, thin legs. Buck was angry and when his turn came he sang of the ugliness of Qwax's black, hard, shining beak. Now this was what Qwax and planned for, and had hoped would happen; he was ready and kicked Buck over the edge where he fell and was killed. Qwax flew down to where his booty lay, calling "Qwax, Qwax, Qwax,"delightedly.

Qwax built a large fire near the dead buck, put in stones and water for steam, and dragged in the whole carcass. With these cooking he sat down and kept chuckling with

delight at the thought of the fatness of Buck, "It will be the finest feast that I ever had." When the meat was about ready Qwax turned to a tall dead stump that was standing near and said, "Qomoqmaiz (the name of the stump in Qwax language) can't have any of my good meal." Qomoqmaiz did not like this so he fell down, entirely covering XXXXMXX Buck. Qwax sat down and scratched his head, then said to Qomoqmaiz, "Why do you do this? Our families are realated," But Qomoqmiaz did not heed his remarks, and Qwax went hopping around trying to find an exposed part of Buck, but it was all covered. He kept upbraiding Qomoqmaiz for his action on the ground that he was a relative, and finally he appeared to listen, slowly gathered himself together and rose. Qwax rejoiced, but it was short-lived, because when Qomoqmaiz had regained his upright position there was no trace of Buck left, Qomoqmaiz had eaten him. Qwax flew sadly away. The end.

500 Qwax xxxxd with his wife and children shared a xxxxxxxxxx house with Q ts q (the wolverine) and his family. Q ts q used to catch small animals which he brought back for his family and as they ate the Qwax family used to smack their beaks and gulp as if eating, and were envious. Qwax used to make small wooden fish which he threw into the water where they xxxx became alive and he speared them; he used to bring these home and as his family ate the fish the Q ts q family smacked their mouths and gulped. There was very little food and both families were often hungry. One day Q ts q returned without success and said to his wife, "Make me a qwats (hunting-sack), a very strong with quadruple strings." While she was making this he made xxx a bow and four arrows with fine, well constructed points. The two were working almost all night and the Qwaxs woke and peered at them curiously at intervals.

In the morning Q ts q shouldered his sack, took his bow and arrows, and set off up the mountain with his hunting-dog. Above the timber-line he saw approaching him a man who also carried bow and arrows, and who was accompanied by a dog. It was Twal t t , the siut hunter but Q ts q did not know this. The two stopped to talk and Twal t t said, "Those are very fine arrows that you have, I have never seen any to equal them, who made them?" Q ts q diplomatically answered, "Twal t t made them." Twal t t then said, "That is a fine little dog of yours." "Yes" said Q ts q," he is is quite good, whenever he barks

ten mountain goats fall dead". "That is quite good" said Twal t t, "but mine is a little better, whenever he barks twenty goats fall dead.XX Let me see your arrows, I can tell whether or not Twal t t made them." He took the arrows, fitted one to his bow and fired at a large white boulder: it changed to a large male mountain goat, dead, pierced by the arrow. X He shot the other three arrows at three more boulders, and each became a male goat transfixed by the arrow. Twal t t said, "Yes, you spoke the truth, Twal t t did make those arrows." Q ts q said, "I should like to see your dog work." Twal t t spoke to his dog who barked and twenty goats fell dead beside them. Twal t t said, "Let me hear your dof bark", he did so and ten goats fell dead. Then Twal t t told Q ts q to take all the meat that he could carry and returned in the direction from which he had come.

Q ts q began by cutting the grease and meat from the four largest goats, those killed by the arrows, and then wwwx did the same for the other thirty, stuffing his sack with his spoil, the sack appearing to be unfillable. In spite of its weight he carried it easily and reached home at dusk wher he hung the sack ont he projecting rafter of the wwx house, it was so heavy that the whole habitation shook under the load. Q ts q said nothing but went inside where she ate the usual scanty meal prepared for him by his wife. Then he asked her to bring in his sack, she pulled it from the rafter and it fell on the ground with a crash, it was so heavy that she could barely drag it into the house. They opened the sack and the Q ts q family feasted, while Qwax and his children sat gulping in envy.

When at last they had finished Qwax sat for some time with his head on one side, then said to his wife, "Make me a mats , a very strong one with quadruple strings." As she was making it he sat making a bow and four arrows. Next morning he started off hunting with his bow and arrows, and followed by his dog. Above the timber line he saw a man approaching, it was Twal t t, but Qwax did not know. The two stopped to talk and Twal t t said, "Those are very fine arrows of yours, who made them?" Qwax was gratified with the praise and answered, "Qwax made them." Then Qwax said, "That is a fine dog of yours". "Yes," replied XWXX Twal t t, "whenever he barks twenty goats fall dead". Qwax said, "That is not as good as mine, whenerver he barks forty goats fall dead." Twal t t said, "No, mine is the better, if he barks twice a hundred goats fall dead." Twal t t then said, "Let me see your arrows." Qwax handed them to him, and Twal t t said, "I will see if Qwax made them." He fitted one to his bow and fired at a rock on which the arrow was shattered, and did the same with the

other three. "Yes," said Twal t t, "you spoke the truth, Qwax did make the arrows, that is why they broke." Then he went away.

Qwax sat down and folded his arms across his stomach, on one side was his useless dog, on the other his broken arrows. and he was sad. Suddenly he remembered that in his own stomach there was suet, so he took out his knife, cut his skin and felt around for the suet which he pulled out. It pained him a good deal but he sewed up the wound with some string and felr better. Then he began to fill his pack wth rocks, leaving only a small space at the top whera he fi put the suet, entirely covered the rocks. The pack was very heavy and when he hung it on the projecting rafters of the house when he arrived home in the evening the whole place shook. As he was eating the scanty supper which his wife had prepared for him he told her to bring in his pack: she lifted it from its rest and it fell with a crash and was so heavy that she could barely dragKit inside. She took out some of the suet and Qwax told her to divide it equally among the family. Soon each of the little Qwaxs was busy toasting his portion on a stick in front of the fire. But as the meat was warmed, so Qwax felt pains from the heat in his own stomach as if the meat being toasted were still connected with his sensory system. He cried out, "Oh, oh, take it away from the fire, it is too hot." Then he thought of the pains that he would suffer if his suet were eaten so he flew away and never bame back. The end.

306 Long ago above Snu on the Stillwater there was a village of underground houses, teiba, inhabited by a short and very strong people known as Snutza latzt. X There was a feud between these people and the birds and every year the latter used to stop on their journey to the interior for a combat with their foes. Many birds were killed every year, but the Snutza latzt did not escape scatheless, many of them were blind in either one eye or in both from the assaults of small birds, especially humming-birds. One year the early migrants failedx to arrive at the usual time, but later the people in the villages down the valley saw a vast flock of birds covering the sky for miles. It comprised all the birds, ducks, geese, plovers, hawks, eagles, crows, woodpeckers, thrushes, sparrows, warblers, all were gathered in one enormous flock at the people knrw that it boded a great attack on the Snutza latzt. A little later a number of men were playing in a clearing behind the

village of Nuqagxm tz when they saw flying down the valley a solid cluster of birds, so closely packed that they resembled a swarm of bees. As the flock passed overhead the men clapped their hands and made noises to scare them, the birds scattered and there fell from the centre of the flock a man from Snutza latzt. He had no idea where he had been carried after his capture by the birds. The Nuqagxm tz people adopted him. The end.

303 Once Qwax assumed the form of an alk , he is able to assume any form that he likes, and went to the home of Maxotal ka, the water ouzel, Cinclus Mexicanus Unicolor. Maxotal ka spread a fine cedarmat for his guest, and proceeded to prepare a meal. He brought in a box, filled it with water in which he washed one of his legs very carefully, then threw away the water, refilled the box and put in it his washed leg. He pecked a small hole in his ankle and there spurted out a small number of salmon-roe. The most taste these, apparently found them satisfactory, for he pecked again at his ankle and there spurted out a large quantity of roe. Maxotal ka cooked these with boiling-stones and gave them to Qwax. As the latter ate he delivered his message, then took home with him the part of the food that had not been eaten, and invited Maxotal ka to call for the box on the following day.

When Maxotal ka arrived at his house the next day Qwax spread for him a fine cedar-mat and prepared to give him food. He took the box in which the meal had been prepared the preceding day and washed one of his legs in it. After changing the water he pecked at his ankle and a few salmon eggs came from it. He tasted these, and then pecked once more at his ankle but only grease came from it. Qwax was very angry and took a stick and beat not only the ankle but the whole leg until it was bruised, skinned and very painful, but no roe came. Qwax was in a quandary, so asked his guest to wait for a moment while he went outside, but instead of returning in a short time as he had promised he fled away and never came back. Maxotal ka waited for a long time, but finally lost patience, took his box and went home in disgust. The end.

310 Long ago no sam , sockeye salmon, came to Bella Coola. Qwax had tried to make sam for the Bella Coolas by making wooden models of the fish and throwing these into the water, but they only jumped once and then died; he had failed to make their h anatomy though he he did not know what was the matter. He sat down with his head in his hands and pondered

over the matter then evolved a scheme to bring sam to Bella Coola. He made ready his boat, Top nk , and invited Mowaa, a young woman, to accompany him to the village of the sam , Wialtwa, the situation of which he knew. Top nk travelled without visible propelling power and the two reached the flat land where Wialtwa was situated. On the beach there were myriads of canoes, each in reality a sam skin. Qwax was instructed House that she was to remain in Top nk no matter what happened so when the sam stalt m invited her to [illegible] Qwax accepted though House was urged most courteously. Qwax was conducted to the stalt m 's, where the stalt m threw his own daughter into the river, she transformed into a sam and swam to the beach where some of his servants cut her up and brought her to the house where she was cooked. [illegible] host instructed him very carefully not to eat any of the bones. As he ate Qwax examined the sam very carefully to see what he had failed to make in the sam , and soon discovered that it was the thin bone shaped like a maple leaf [illegible] neck, the seat of the harpoons. Seizing an opportunity when no one was watching Qwax secreted this bone against the palate of his mouth. When the meal was over and Qwax had and what was left of the food in a mat, someone collected all the bones and threw them into the river. Forthwith they became a sam which swam towards the beach, but before reaching there acted as if mad, swimming around madly in circles, and jumping in a [illegible] manner. Everyone agreed that a bone must have been lost, and they searched the house without success, and searched Qwax, likewise unsuccessfully. Finally one man thought of investigating the [illegible]'s mouth where they found the missing bone, "Oh," said Qwax lying, "I did not know it was there." As soon as the bone was thrown into the river the sam became normal and swam visibly to the beach where it changed into the stalt m 's daughter.

When the time came to leave Qwax asked the stalt m to have his daughter carry his bundle of food to his canoe for him. Meanwhile House had carried out Qwax's instructions which were to gnaw a hole in each of the sam -skin canoes. Qwax entered Top nk before taking the parcel from the girl, and as he stepped in the it was forced out a little distance from the land so that the girl was compelled to wade into the water to hand it to him. Qwax did so he backed his canoe slightly further off still and followed him to where the water was up to her waist. Then Qwax suddenly [illegible] under the arms, hauled

her into his canoe and fled. All the same men cried out in anger and leapt into their canoes in pursuit but one by one they sank, Mouse had done her work well. For a time the pursuit was close, in fact the same nearly caught Topnk near the site of the Bella Coola cannery but as the danger threatened Qwax seized a pole and delivered several vigourous thrusts which sent the canoe beyond the reach of the already sinking pursuers. The marks made in the rocks by his thrusts are still visible at this point, as is also his pole which he threw ashore when he had finished with it; it xxxxxxxxxx petrified and can still be seen immediately behind the manager's house. At the mouth of the Bella Coola River Qwax threw the same girl into the water. Here descendants are the same which visit the Bella Coola River, and it is due to Qwax's failure to capture more than one sm that xxxxxxxxx few come to this river.

In the beginning five people came to earth as Golden Eagles, Aquila Chrysaetos, at a point above the present site of Nirvale. Their names were Lesoon, Lautsem, Xxxxxx, Xxxxxxx, and their sister Xxxxxxx. This woman was very powerful with xxxxxxxxx powers of some kind which she used sellfishly, attracting storms, and doing other evil things. So her four brothers threw her two miles down the valley to the narrow gorge where the old foot-trail made by the Carriers leaves the Bella Coola valley and ascends the mountains to reach the rolling interior country: this barren gorge is known to this day as XXXX-x whaw and is subject to the most severe winds in the whole district. Here she lived and bore a son, whose name has been forgotten.

At this time four brothers living in Qomotz had a serious dispute with their father which depressed them so much that they decided to leave home, never to return. They set off up the valley following the only trail. It so happened that x woman had sent her son down the valley to gather ocean food, and the four brothers met this youth on the trail. They asked him where he was going and why, and he told them. Then one of the four suggested to his brothers that they bury him, which they did in a large dry hole, and covered him with branches and earth. The four continued their journey to the east and presently saw x woman 's house into which they peered through a crack in the wall. The woman did not see them butat once became aware of their presence and told them to come in

through the door. In reply to her question they told her whence they had come, and she asked whether they had seen her son, "No" answered the four. "That is strange", said x whan "because there is only the one trail up and down the valley. They still denied having met her son until she became suspicious and accused them of having killed him. She felt down under her clothing for a small pump which she always carried concealed near her groin, she worked this and the house began to become cold. As she continued pumping it grew increasingly cold and a frigid wind swept the four into a corner where they fell to the floor numb and helpless. One of the four retained sufficient consciousness to gasp out a confession when she again asked what theyvhad done with her son, and added that he was still alive though they had hidden him in the ground. x whan stopped the cold and built up the fire so that the four gradually recovered their strength. As soon as they were able she sent them back to exhume her son with whom they returned to his mother's house. In her delight at his safe return she said, "I am very glad, and I bear no illwill because I know you only buried my son as a thoughtless prank. The place whither you are bound is very bad, no traveller ever returns thence, but I am going to make you a kw l." So saying she took her pump and put it in a sack which she gave to the four brothers.

They continued their journey until they came to a house, it was Nuxmata, though they knew it not. Peering through the cracks in the walls they saw inside a man (it was Smai lot) who invited them to enter and said that that he knew they had come because of friction with their father. As x whan had warned them he then invited them to sit down in a certain place in the house, while he went out. He came back attired in his dance regalia and as he danced it began to get warm in the house. Then he again withdrew, and returned with other dance clothing, and as he danced the heat increased. Smai lot repeated this procedure four times until the heat was stifling and the boys could hardly breathe, when one of them worked the pump given to them by x whan . Almost immediately they felt relief. Smai lot continued his dance and a great combat ensued between the latter cold and the heat but finally the former was vanquished; Smai lot was driven by the cold into a corner where he admitted his defeat and added, "You are the first that ever overcame me. Take whatever you desire of my goods or my power." Somewhat awed by their experiences the four brothers returned to Bella Coola. Owing to their successful conflict

with Smai lot the frost and cold of winter annually returns to vanquish the heat of summer which would otherwise destroy all life.

515 Twins, who are rare, have a kw l power from birth. X Both parents were forced to leave the village and live in the mountains for one year after the birth of twins.

[illegible] Once four brothers, one of whom was a twin, had had friction with their family and decided to go away from home. As they followed the trail along the bank of the river they saw a man spearing salmon on the opposite bank, he wore what appeared to be a transparent object (almost like spectacles, in front of his eye. The brothers watched the fisherman for some time and were amazed at his dexterity, with every thrust of his spear he impaled a salmon. The twin said, "I can transform myself into a salmon" but the others did not believe him and replied, "If you can, go and get the head of that wonderful spear." "All right", said the twin and went down the river bank out of sight. Presently the three brothers saw a large beautifully marked salmon jumping in the river as it made its way upstream, "perhaps it is he, after all", they said. The salmon darted past the fisherman who thrust at it and missed. He pulled in his spear and as he refitted the head said ruefully, "I don't know what can be the matter, I have never missed before." Meanwhile the salmon-man had unobtrusively gone down stream, keeping close to the bank where his brothers were watching. Then he went upstream jumping as be fore, and again the fisherman struck and missed. ~~XXXX~~ Once more he fled downstream, and on his third ascent of the river he repassed close to the fisherman who failed as before and who was much troubled. One again he went downstream but allowed himself to be struck when he passed the fourth time. Instantly a commotion arose, the water surged and boiled as the salmon struggled, and the fisherman could barely hold his grip without being able to land his catch. After a few minutes the salmon-boy drew his knife and severed the line causing the fisherman to fall into the river. He clambered ashore, pulled in his rope while watching the river for another sight of the strong fish ~~which~~ , in which he failed, and when he got to the end he found a cut line instead of his spear-head. It was the spear-head on which he depended for his sustenance, and its loss was a crushing blow. ~~XX~~ Weeping bitterly he went home

[illegible] At the time of delivery women were accustomed to go to some secluded spot in the forest, accompanied by a few of her friends or family members. The clothes used were burnt, thought to do away [illegible] pain. After passing over the eye-well. [illegible] children and helps their birth.

[illegible] When [illegible] time [illegible] taken away.

[illegible] a spell of sickness. It has any-thing one ate [illegible]

[illegible] other valuables to those members of his family [illegible] a feeling it leaves a healer. If no gift is made there is [illegible] of the family. A man is accustomed to leave his possessions to his sons i.e. his father, sister's children etc.

[illegible] Perrier Bidin, [illegible] while still a lad [illegible] grew able to assume the shape of several animals, including the mouse. His future was vast, but his mother made for him a bow and arrows with which he hunted incessantly. Then a great [illegible] and she made for him a special bow, and for string took one of his pubic hairs, worked it in her mouth and made the string to necessary length and strength. One day he tired of a [illegible] in a tree-top where his arrow lodged. He tried [illegible] to bring it down, then threw down his gear and climbed after his arrow. As he climbed the tree grew with him, until he and his rattles until he was [illegible] then he looked beneath him and saw that the earth was almost out of sight, so he let the tree carried him upward. He finally decided that since he had come such a distance he might as well continue, until finally he was able to arrive with a bladder and land on [illegible].

It was a fish country, with no houses and other [illegible] was a well beaten

trail. Ts'ayon unstrung the bow-string and took a snare with it, then crouched behind some bushes and waited for whatever game had come the trail. Presently he heard a roaring, as if becoming noise, a light appeared in the distance, grew larger and more intense, and it became hot; it was the sun thundering down the path. The hero withstood the glare of the sun, and held it fast. The heat was so intense that Ts'ayon could not, but he used his power to produce a mirage which he could in this intermediate way through the string, but his enemy was roasted to death. He removed with the heat with its bow, and dragged back the dead mouse, stuck it in his hands, ate it, regretted it, and sent it back. On this second return the sun was unable to travel a single step. As soon as it was released the sun fled back by the trail whence it had come. Ts'ayon decided that he had had sufficient allegories and climbed down the tree in order.

There are several variations to this story. One account states that the sun lived at Zuni Sky, and was not a Warrior.

Another version (probably correct, this was obtained from Zuni Jack, while Dashun'e was probably corrupted by [illegible] of white man) states that Ts'ayon had a sister were orphans. [illegible] girl climbed a cottonwood tree where the spider lady saw her podesta. He decided that he would make a bow-string, and took for the use of her hair with which to make it. He gave it one from her head, but he returned it, then she offered him one from her arm-pit, but again he said, "No," then she said, "Well I have no more", at which he began to weep bitterly, and she not wanting him to cry gave him one from her pubes.

This account agrees with the former about his climbing the tree and penetrating to Zuni [illegible], and there he met a number of parallel trails, the game followed by the sun on different days. [illegible] he had wounded the sun he caught a glimpse of which [illegible] a number in the vicinity, and sent it to grow tree trips. It [illegible] to the return of the sun after its contact but he has always retraces his course at the solstice instead of continually moving a short distance every day, the real [illegible].

[illegible] Antan, the Rocky Mountain Jay, Perisoreus Canadensis capitalis, was a Carrier who lived far away in the interior mountains. The summer he came all red [illegible] from plate

[illegible] Then he went to [illegible] and [illegible] and [illegible] and

asleep until the only one awake was the grebe, an old woman, sitting over the fire, and even she dozed at intervals. Later Heron succeeded in taking a bit of fat, but she too slept. Then Akhne began to make the cords of the big fish-trap, but then he had only half completed the circuit the grebe awoke and cried out, "Save me, save me, Ictas is killing us", and those still alive audibly died. The next Ictas then said later, "Get stones and kill the birds, but keep their legs projecting from the receptacle. Put a cover on, and at intervals pull the legs, when the most is cooked the flesh will fall away and you will be able to have many fine bones." Ictas followed this advice, carefully covering the dish, leaving the legs projecting. Then he went to sleep, went from the fireside, after telling the owl below to wait. He would appear after the cooking. He soon as he was gone everybody the owl knew were dead, "Ictas, Ictas, get up, someone is coming." Hastily Ictas jumped up but there was no one and he went to sleep again. He pretended to sleep that the owl later recovered his wording, all again Ictas got up for no reason, and again checked after suffering extreme agitation once later. A third time the owl Ictas made his confession, and this time he was in fact the murder the grebe, and went to sleep once more. Soon after the birds re-assembled the bones but the owl Ictas ill-luck were taken. The birds removed the cover, broke off the legs of the cooking, fires and removed the flesh from the dish, replacing it with stones, then put the legs back in their original position and replaced the cover. Ictas was sleeping with his mouth open, but only just when Pregnella of owl returned the teeth before they left. Then the fly had flown and Ictas awoke and said to the owls, "Ictas, I think you need just to pray, the fire has gone low", Ictas went to the pot, grasped a leg, which pulled out easily, and did this for several birds. "Yes," said Heron, "the legs come away easily, the food must be ready." Then he lifted the cover, and found nothing but bones. Great was his surprise, especially when he saw a taste of food in his mouth. Thoughtfully he picked his teeth, "I must have had a meal after all", he said. Then with his stomach, "No I cannot remember", again he raised the bowl, and his anguish increased, "I must have eaten", but his well remembered friends were all in the cooking-bowl. He knew not what, and decided that he must have played a practical joke on them. He was very angry, and decided to punish by some severity. Ictas built up a blazing fire, turned his back to it,

and learn to tend its wound. [illegible] left and it soon is [illegible] and
started could bear its pain no longer [illegible]. To end.

ago Long ago there lived in a coastal village a chief m whose daughter was secreted in the back room because she had menstruated for the first time but had not yet married. She was quite alone, even no food being passed in to her. But unknown to all a man used to crawl in through the floor every night and sleep with her, leaving before daylight, this fact she concealed from all. The daughter became curious as to the identity of her lover, and laid a plan to find out. During the day she obtained one of the small sacks in which paint is carried, and that night hit her lover with it. The following day she listened carefully to the conversation in the hope of hearing that someone was stained with paint, but to her horror she heard her family wondering how a large dog which frequented the house had [illegible] received a large smudge of paint on its back. Then she knew that the dog had been in the habit of transforming to a man for the purpose of committing with her, and great was her shame. She was pregnant at the time, though none of her family knew it, and in due course she gave birth to five puppies, four dogs and one bitch, her father was shamed and grieved, killed the female dog, and decided to abandon the village leaving her alone with her shameful litter. Under his instructions slaves took away everything that could be moved, leaving her naked with the puppies, his intention being that she die because of her disgrace. As the last step before leaving he instructed a slave to throw water on the fire; the slave was sorry for his master's daughter and made a few glowing coals in a receptacle for her, telling her where he had hidden it. Then they left her alone in her disgrace.

The girl was very miserable but decided she would not die without a struggle. First she blew the coals into a fire, then foraged and found an old discarded cedar-bark blanket which she used as a clam b. For food she was able to dig clams on which she [illegible] was able to support herself. After a time she noticed that whenever she returned from her clam gathering expeditions small articles in the house were displaced in an aimless way, and she wondered the cause because the puppies were also sleeping peacefully. The next day she went some distance to the clam beds, but hung her cloak over her digger in imitation of herself while she sneaked home. In her absence the female puppy had been accustomed to

remain on guard to give her brothers of their mother's return, while the four male puppies stripped off their canine skins, hung them up, and rushed in the house as little boys. This time the mother caught them fairly as they were playing, they had grown marvellously quickly and were quite large boys, and she was very angry at the deception they had played on her. She entered quickly and caught up the dog skins and threw them into the fire, "See what shame you have brought upon me, if you had only answered me as I called the first time there would have been no disgrace." The four boys felt very ashamed of what they had done and sat sadly with their heads in their hands.

Meanwhile Pitch Power outside realised that all was quiet and called out to the eldest brother, "You will have the ability to make houses." To the second brother she called, "You will have the ability to make canoes", to the third, "You will be a successful hunter", and to the youngest, "You will be a great halibut fisherman". And she was never more seen. Forthwith the four brothers began to practise the vocations as their sister had said; the eldest set to work and built a fine house for his sisters, and by the time it was finished the second brother had made a fine canoe, while the third and the fourth brothers met with success in their respective pursuits that they were able to fill the house with the best of everything, smoked seal, sea-grass, walrus seal meat, and halibut for food, and the valuable skins of the sea-otter for hats, breasts and curtains. The house and its contents was such as no one would have been ashamed to own. Not content with the finest house the eldest brother built four more houses, one for each of the brothers, and each helped in filling it according to his ability, so that there soon were five well-built and well-furnished houses on the site.

Sometimes the people who had wondered the wisdom and quantities of wood arising and wanted to enjoy it for their own fires with the chief's daughter, as but he refused permission and how to it that his instructions were obeyed. The slave who had helped the girl was especially curious, and his wife persuaded him to go secretly to see how one man, causing an earthquake that the chief's house collapsed, returned to the old site, where he had five new houses, located the girls, and then he entered and amazed all the spectators. He said, "I have not forgotten you and I have come to see how you are getting on." The three girls, and replied, "I, too, have not forgotten you, and your kindness in supplying us with fire. My present wealth has been given to me

owing to the excessive harshness of my father's treatment, if you are ever in want, come to me and I will gladly help you." Before leaving she gave him a large basket of choice food. As he wished to keep his visit secret he hid in a field of wheat with only his wife and child, but unfortunately the child tried to swallow [illegible] portion of seed corn and it stuck in his throat. The child choked, and the only way [illegible] was to slit a wild cane to [illegible] and managed to relieve the child by pressing on its back so that it vomited the seed. Great was his surprise to see that it was well, because no one in his village had ever [illegible] his uncle. He [illegible] to the court to [illegible] and obtained it, and at length he obtained [illegible] visits his daughter from [illegible] but yet did not. Famine prevailed on the [illegible] and the uncle sought to return to his own home [illegible] from the daughter, but the father steadfastly refused. It [illegible] to do so, in spite of his expostulations, even he last of all sought to [illegible]. She hoped all or them except her father, whom she [illegible] her true children [illegible] to turn out of the house, in order [illegible] property. The end.

The Long ago there lived a great hunter Thomai [illegible], who had the power of [illegible] in the water and [illegible] in the other. He had a [illegible] for which he was [illegible] to release them be desired. Thomai [illegible] a large [illegible] and to [illegible] boy. He frequently went hunting with a [illegible] who lived in an [illegible] house, but one day Thomai [illegible] young alone but told his host in the morning his wife was accustomed to sleep in the same room with the barber. He consist of [illegible] house. He [illegible] with his sister as if [illegible] a [illegible] [illegible], but perhaps [illegible] [illegible] [illegible] [illegible] [illegible] crawled up to the wall of the house outside the room where [illegible] and [illegible]. He heard her telling to her lover as he [illegible] [illegible] will [illegible]. To-morrow the wife say, "Teach that [illegible] little [illegible] the [illegible]", at which [illegible] both laughed. When [illegible] were eaten [illegible] a [illegible] [illegible] off the [illegible] head [illegible] [illegible] his wife. Then he [illegible] [illegible]. Presently one [illegible] [illegible] [illegible] [illegible] lover's head, but [illegible] [illegible], [illegible] the wild [illegible] but yet her [illegible] around the child and pressed it until it [illegible] [illegible] the [illegible]. The child's grandfather arose and asked why the child was [illegible] so bitterly. "Why should I not?" said Thomai [illegible] wife, "it is all covered with blood." Then all [illegible] [illegible] [illegible] the lover's

corpse, carried it out of her house and decided it on an open space in the centre of the village.

[illegible] parents of the murdered man had prepared breakfast the next morning they sent out of their home to call the lover, whom they saw, as they thought sleeping, covered with his blanket in the canoe. His brothers called him by name, but received no answer, so [illegible] his friends. They [illegible] another brother who then [illegible] no answer pulled the blanket from his face, and exposed his headless corpse. [illegible] Presently they saw [illegible] Waowal s returning in his canoe, he was waving his paddle above his head and [illegible] the object spirits. They told him that his cheerfulness would soon end because his partner had been found headless. Waowal s only replied, [illegible] all the canoes still [illegible] to his house [illegible] his partner's head with [illegible] and the [illegible] and covered [illegible] the mast of the canoe, [illegible] very fond of. [illegible] lover, at which she [illegible] he took the head and beat his wife [illegible] with it before he fled to his canoe. The people cried that Waowal s had murdered his partner; and started in pursuit of his canoe which was only manned by the murderer and his young slave. The pursuers were gaining when Waowal s placed his box containing fog in the stern and released a portion of its contents, which confused those following so that he was able to make good his escape.

Waowal s and his slave travelled for a long distance until they reached a village where smoke was issuing from only one house. Bidding his slave remain in the canoe, Waowal s went to investigate, and saw inside the house an old blind man cooking over a fire, while a woman was making some object of cedar-bark, working with her back to the door. Waowal s entered noiselessly and abstracted some meat from the place where the old man had put it. The latter groped for it, failed to locate it and said to the woman that someone must have removed it. She answered, "That is impossible, father, there is no one in the village but ourselves." "Very well", responded the old man, "then come here and find it

corpse, carried it out of the house and deposited it on an open space in the centre of the village.

When the parents of the murdered man had prepared breakfast the next morning they sent one of their sons to call the lover, whom they saw, as they thought sleeping, covered with his blanket in the open. His brother called him by name, but received no answer, and told his parents. They despatched another brother who when he received no answer pulled the blanket from the sleeper, and exposed the headless corpse. There was tremendous commotion in the village and the murder was attributed to other than human means. Presently they saw Wasowi a returning in his canoe, he was waving his paddle above his head and obviously in the highest spirits. They told him that his cheerfulness would soon end because his partner had been found headless. Wasowi said nothing, but sent his slave to draw the plugs from all the canoes while he calmed to his house a sack in the bottom of which he had arranged his partner's head with open mouth and the eyes held expanded by means of small sticks, and covered with cooked sago meat. He gave the sack to his wife and told her to distribute the meat to the housefolk, and that he had placed at the bottom something which she was very fond of. Eagerly she delved among the meat, until she glimpsed the ghastly head of her lover, at which she shrieked. Wasowi said, "Why that is what you were fondest of!", then he took the head and beat his wife over the pudenta with it before he fled to his canoe. The people cried that Wasowi had murdered his partner, and started in pursuit of his canoe which was only manned by the murderer and his young slave. The pursuers were gaining when Wasowi placed his box containing fog in the stern and released a portion of its contents, which confused those following so that he was able to make good his escape.

Wasowi and his slave travelled for a long distance until they reached a village where smoke was issuing from only one house. Bidding his slave remain in the canoe, Wasowi went to investigate, and saw inside the house an old lying man cooking over a fire, while a woman was making some object of cedar-bark, working with her back to the door. Wasowi entered noiselessly and abstracted some meat from the place where the old man had put it. The latter groped for it, failed to locate it and said to the woman that someone must have removed it. She answered, "That is impossible, father, there is no one in the village but ourselves." "Very well", responded the old man, "then come here and find it

[illegible] saw Waowai s, and said to her mother, "See, there is someone
[illegible], you spoke the truth for once." The two women [illegible]
[illegible] and the four sat down to a meal.

[illegible] all our fellow-villagers, that is why only we two are left in the village." A moment. It
would be useless [illegible] but creature which starts as a [illegible] be that when it [illegible] its abode in a body of water it is [illegible] to [illegible] to enter, [illegible] breasts, [illegible] as though they were [illegible]. [illegible] [illegible] as we had heard of the [illegible] Waowai s told his elder brother, "Do not be afraid", said he, "I shall go with you." [illegible] [illegible] Waowai s gave [illegible] [illegible] first slain it was far larger than a whale, but it [illegible] [illegible] of the slave [illegible]. [illegible] [illegible] slave was re-[illegible], and [illegible] chose one of [illegible] [illegible] [illegible] or the [illegible] [illegible] [illegible]

on this earth, and the slave had died of starvation and his cook, and had rotted till on

his genitals. This Wawul s tapped with the life-giving end of his stick and [illegible] the end.

[illegible] and his detriment was so great that he said, "How lucky it is that [illegible] would have divorced her and re-married." Soon he did marry again, a [illegible] daughter." Qwax frequently endeavoured to have intercourse with the daughter, but she was unwilling and he failed in his efforts to seduce her. Finally [illegible] intercourse with the daughter if [illegible]. One day Qwax went out into the forest to gather wood. First he asked Alder, "How do you burn in a fire?" "I give [illegible] great heat but [illegible]", replied Alder. Next he went to cotton-wood with the same query and received the same answer. Spruce said, "I throw off many sparks which [illegible]." [illegible] in any of these answers but at Cedar's. "I throw off many sparks [illegible]", but his head on one side and pondered, finally deciding that it would [illegible] he would return to Cedar. But Fir said, "I get very hot in a fire [illegible] into pyramidal form, which is the best way of using me, I make [illegible] sea-children." "You are the very wood I require," replied Qwax. He filled his canoe with fir and went home.

[illegible] fire in his house and called his wife and her daughter to come and get warm. He sat by it with legs apart and private parts exposed, a big piece of burning fuel came from the fire and struck the daughters pudenta, burning them badly. The mother was very angry and asked all her neighbours whether they knew a cure for [illegible], but could not [illegible] to assist her. [illegible] "Oh, [illegible]," said [illegible]. "[illegible] This is the [illegible] to be used. There is a small plant which grows in the woods which when inserted in the genital passage cures [illegible]." Cautious the sufferer went alone to the forest. You can tell the right plant because it moves back and forth as if pivoted at the ground." After [illegible] went out into the forest where he saw it, [illegible] himself so that all his penis was above the leaves, and then willed that his penis [illegible] that direction. As the girl passed along she saw what she took to be the plant in motion because it was bending back and forth, and she prepared to grant

down so that it protruded up her genitals when she saw Qwax's two beady eyes blinking at her from their leafy covering. She ran away home and told her mother. Now Qwax was afraid of the woman's anger, so he prepared an alibi by stealing a bone spoon, and as a double precaution pretended to be very sick. He lay on his couch groaning and panting and told everyone that he would be dead within a day. Towards morning he gave his final instructions to his wife, "Do not marry your daughter to anyone of this town, choose for her a Satsk husband because food is more plentiful there and they are all wealthy. As for myself I am almost at my last gasp, and when I die do not bury me in the ground, place me rather in a tree at some distance from the village and do not put the cover of my coffin too tightly." Then he sat up as he appeared to be dying, and soon after all signs of life ceased. His fellow-villagers disposed of his body as he had requested. As soonx as they had gone away after arranging his coffin how wily Qwax got up and filled his coffin with rotten fish and offal, then went away to another town. The rotten smell soon polluted the neighbourhood, and those passing on the road used to hold their noses and say, "How soon that stalt m was putrefied.

Meanwhile ~~XXX~~ Qwax was living in another town but he had not forgotten his step-daughter. After a time he collected a party of friends to accompany him to Bella Coola in order to marry the girl. He taught them s'tak max, a type of song which is sung by Satsk people, and which his followers sang as they approached Bella Coola one evening. Qwax appeared as the leadre of the party but he wore a large hat covering his face so that he was unrecognisable, and the people said, "Here comes a Satsk stalt m to marry Qwax's step-daughter." A feast was given at which Qwax, as stalt m of the visitors, sat at the most honourable positionX, still wearing his big hat, and a long blanket that covered his feet. Sometimes a gust of wind lifted a corner of the blanket so that people sitting on the floor were able to see their stalt m guest's feet, and they said, "That is peculiar, his feet are just like Qwax's." However no one was suspicious and the girl was married to her step-father. That night the girl went to bed before her husband and as Qwax began to crawl in beside her she got a whiff of his foul breath. She realised who it was she called to her mother, "This is your husband." Qwax was frightened and fled to another country. The end.

546

[illegible] A shaman used to live in Tatar by about [illegible] Cr. it, were it killed many people, but a white one ever lives in Peter Lake.

[illegible] Within my informant's lifetime two or more, a stalt n 's son, [illegible] son, [illegible] one of the small lakes in the vicinity of Peter Lake. The stalt n 's son was first ready and swam out, carrying a fancy belt, to visit his companion on the shore. When the latter was on his way of living he heard a dr adful sucking noise, combined with an ominous crackling. He called to the swimmer and he too heard it. "Yes," came the answer, "but it is nothing", and the [illegible] swam. The noise grew louder and the youth on the beach cried out, "Come back, come back, there is something bad there which we do not understand," but his friend in the water again answered, "Oh, there is nothing wrong." But as the noise increased the waves were sucked from the beach and flew out towards the centre of the lake, and the suction eventually was so great that the youth on the beach was forced to clutch a tree trunk with his arms, while his legs flapped out towards the lake as if they had been fluttering pennants in a strong wind. The strain on his arms was terrific, and he was almost forced to relinquish his grip before the suction ceased. Then he looked at the lake to swimmer was vanished.

The survivor returned to the village where he reported what had happened. No one believed his story; instead he was accused of having killed the stalt n 's son, and was made a prisoner. For a week they questioned him [illegible] to shake his story, and then decided to kill him. The youth knew if he escaped he would be [illegible] face the worse peril of his life was the certain death to be meted out by his fellows, so he asked that he might dive in the lake to prove that there was something dangerous there. That request was granted, and [illegible] one [illegible] in a tight fitting suit of caribou skin, and armed with a knife. [illegible] said in his fellow-villagers' "Do not go with me", they waited on the shore while he swam out into the lake, diving. Presently the most crackling and sucking sound was heard, and soon the spectators were forced to clutch trees in the same way, while their legs too were blown out horizontally. Then the noise suddenly ceased.

The latter had been [illegible] stalt n 's son [illegible]. He raged around and presently found the corpse of the stalt n 's son [illegible] which he cut off the belt

e. Then he groped his way to the neck in which he cut a hole as the water rushed in he dived out through the opening. It was a long way to the surface and he was almost drowned before reaching it, but at his last gasp he reached for air, and then was able to swim ashore without difficulty. X The evidence of the belt confirmed his story. Not long after the carcass of the skamak floated to the surface.

536 Formerly tkwamakkux tinni'ciuk, m l c , mixed with bark was smoked. The pipes were of cocceberry canes from which the pith had been removed, and sometimes bowls of elderberry wood were added, but sometimes the tobacco was merely stuffed into the willow tube.

550 In the old days armour, o'mpta, of maple or birch slats reinforced with hide was used in battle, The Kwakiutl [illegible] Comic.

550 A woman's family continue o to take an interest in her welfare after marriage, for example if she were killed by her husband, her family would revenge her. My informant only knew one instance in which a wife was killed by her husband, and in this case the murderer escaped after pursuit. Likewise only one case was known in which a wife was sold by her husband, that of the disgruntled Bella Bella chief who sold his Bella Bella wife to Fort Rupert.

552 S lalu sam, the father of Komkiva, who died a few years ago, was once with a party which had landed near the mouth of South Bentinck Arm and proceeded up an inland waterway to rather suitable stakes for fastening salmon traps. While they were inland a Fort Rupert War party which had paddled [illegible] observed the canoes drawn up on the beach. They [illegible] and attacked them, killing or capturing all [illegible]. S lalu sam. He was wearing a [illegible] leader of the raiders who left the captive naked. On the return journey to Fort Rupert they

encountered a bad squall which [illegible] there are no harbours, and cliffs rise from [illegible] channel. Their only way to anchor, and [illegible] rope almost against the cliffs, at other times carried [illegible] direction out into mid-channel. [illegible] intense that the [illegible] the canoe did so. [illegible] saw a narrow ledge [illegible] water, [illegible] nearest [illegible] himself onto the [illegible] the assistance of [illegible] swam up to another [illegible] rest in comfort. [illegible] him he thought of [illegible] consideration for his [illegible] mountain, and finally found a small hollow where [illegible] went to sleep. [illegible]

In his [illegible] he could not [illegible] abounded, as in climbing [illegible] fiord by paddling [illegible] Bella Coola. Meanwhile the solitary survivor of the raid had [illegible] and brought the evil tidings to his countrymen. All were [illegible] Lelu Egg when they saw a [illegible] he were ever to [illegible] his statement.

[illegible] Once Qwax and his four sisters went to berry picking [illegible] fiords. The berries grew in inaccessible places on the steep slopes and the sisters took out their paddles and stood them in the canoe while they climbed after berries, Qwax himself remaining in guard in the canoe. [illegible] looty but gave none to their brother, which annoyed him very much and he plotted how to

defeated. [illegible] great one,

[illegible] eye on [illegible] else, else, else," [illegible] pretended to be very [illegible] I [illegible]," what [illegible] [illegible] Kittiwit. [illegible] [illegible] cut. [illegible] [illegible] [illegible]

their time, and. Eventually Deer left Grey Bear in the forest for [illegible] and when Wolves reached the place his son was with the only occupant of the camp. The man of Wolves cannot take a life from Deer's son, the sacred and holy mother life, and by the time the captain in the story had had his power, nothing [illegible]. The Wolves went away.

Then Deer came back to the camp and found only Deer [illegible] to cry. First he asked the camp, "Do you have visitors or not?" "No", replied the camp. Deer put the same question to the police, the baker, and the [illegible], and [illegible], "No". Deer had been weeping so much that a long [illegible] from his nose, to his [illegible] with his fingers and threw into the camp. Then there is a [illegible] again or, "Your son is never like by Wolves, the camp was just correct." Deer sat [illegible] on his trail of Wolves alternately weeping and singing, "[illegible] and kept the camp and [illegible] mind, at that [illegible] my son again." Presently he reached the self village again [illegible] found [illegible] 'e house. Deer was invited inside, and [illegible] what his [illegible] camp. "Yes," said Deer, "I will give my children dance, but I must have [illegible] my boys." Then this was done Deer began to [illegible], and [illegible] the mats fell like [illegible] and [illegible] terrible [illegible]. Deer [illegible] in front of her and she too fell asleep. Then Deer took off his camp skull and began to eat the hearts of the Wolves. Then he was almost half finished his [illegible] and Deer visible discontinued the slaughter and danced before [illegible] and [illegible] silent. It was a few [illegible] when the old woman [illegible] and [illegible], and she roused the others with the cry, "Get up, [illegible], our visitor is [illegible] us."

Deer fled [illegible] the camp [illegible] Wolves in pursuit, and [illegible] reached that [illegible] climbed a tree, a fact which Deer [illegible] to do in their camp, but which Wolves could not. The [illegible] returned to the camp and [illegible] of [illegible] that they should be. She thought [illegible] camp which they were to climb at the foot of the tree where Deer had taken refuge. But they knew [illegible] tree reaching the camp at intervals to ensure that they remembered it, but as one could [illegible] they [illegible] just [illegible] they forgot what [illegible] had taught them. Once more they went back to the camp and again

thrsw into the water, saying that the pieces would become crabs, which they did.

560 Long, long ago there lived at Kom a lad who was so very poor that all he had in the way of clothing was a rough goatskin blanket. He was so miserable and so friendless that he made up his mind to commit suicide. The ice was breaking in the Bella Coola River at the time and large cakes were floating down to the sea, he leapt out on a cake, then from one to another, and finally jumped into a patch of water: people had followed him from cake to cake but they drew back when he plunged into the icy water. However the youth was not drowned, he found a road under the water following which he reached the land of the Xa herring. Still following the road he passed in succession the landsof the olachen, the steelhead salmon, the spring salmon, the sockeye salmon, the humpback salmon, the dog salmon, and lastly the koho. Each kind of fish dwelt in its own country, the koho, the last of the fish to reach the Bella Coola River, dwelling at the greatest distance from it. Not long after his arrival in the land of the fish the Salmon Boat, Noaxhn m, left for Bella Coola and on it the youth returned home. As a result of his experiences he became an a kw i and wealth and fame came to him.

560 (1) Every spring Heat and Cold meet at some indefinite place. Cold tells heat not to continue his passage, because the people of the world want to work. But Heat replies, "No, my arrival is welcomed because it when it is warm that people like to get up and work."

(2) 560 Long, long ago there was no summer and nothing grew in the land. All living creatures suffered from the perpetual cold, so they decided to attack (3) Cold, and a wina set out comprising all the trees, all the plants, all the animals, all the fish, all the birds and all the men. They travelled to the north and the cold grew increasingly severe so that all suffered from it. Near Cold's house (4) Halibut spoke, "I can deal with him better than any of you, when he comes out from his house, all of you make a noise which will atttract his attention while I wriggle on my back towards him and cause him to slip." This plan seemed as feasible and all assented to it. When theyx reached their destination Cold came running down a ladder from his house in order to send more frost and cold to

destroy the reckless creatures that had dared to stand against his wishes. But while he was on the ladder his attention was distracted by the noises made by the wind, and Halibut wriggled unobserved to a place at the bottom of the ladder. Cold trod upon him and at that instant Halibut moved, with the result that Cold fell to the ground. Before he could rise or release his supplies of more cold he was seized by his enemies. Cold said, "What can be your grievance with me? I only visit you twelve months in the year". "That is too long", as they said his captors and stretched him out on the ground to kill him. "If you spare me I shall only visit you for nine months", offered Cold. But they again said that that was too long and reiterated their intention of killing him. He offered to come for shorter and shorter periods, six months, four months, two months, and finally only a single month, but each offer was refused, and was followed by threats of instant death. At length they accepted his offer of coming only in the early morning. That is why to this day the cold wind only comes in the early morning.

561 Sni ndjaoxz (1), the mosquito larva, had a very fine house filled with halibut, cod, and smoked fish of every kind. Qwax decided to rob Sni ndjaoxz of this food and sat down and at length hit on a plan. First he went to the opposite shore of the fiord from Sni ndjaoxz's house and built a fire, then crossed and greeted his intended victim, "Sni ndjaoxz, your father, your mother, your grandfather, your grandmother, your great grandfather, and your great grandmother, have sent me to see you because we are related." Sni ndjaoxz replied simply, "I have no parents, sisters, brothers or other relatives, I merely come alone." Qwax said, "Don't be foolish, look at that fire over there, all your relatives are waiting there, they want you to cross to see them for a short time." Thus urged Sni ndjaoxz said, "All right". Qwax said, "I will carry you over, but hold on tight because sometimes I slip when flying." Sni ndjaoxz climbed on Qwax's back and they flew off, but when above the centre of the fiord Qwax slipped and shook himself and his passenger fell into the water.

Qwax flew back happily to Sni ndjaoxz's house saying to himself, "I said I would get this food". First he ate some of the halibut but it was too smoked for his liking. Now one of the advantages of Sni ndjaoxz's house was that it was built above the water, so that one could fish without leaving it. Qwax took his victim's line and fished through a